

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for February.

BURMAH.

JOURNAL OF MR. KINCAID AT MERGUI.

Station at Mergui—Visit to the islands on the
coast—The Selongs, a people without a God.

14. We have religious services on the Sab-
bath, twice in Burman and once in English, also
in Burman every evening at candle-lighting. Our
assemblies are very small. Hardly any impres-
sion appears to be made on the Burman popula-
tion. Like the Tavoyans and Talings, they are
stupid and ignorant to a proverb.

17. Left home on the 15th, and have come
about 100 miles down the coast among the is-
lands, to visit the Selongs, and preach to them
the gospel. The islands are very numerous, and
some of them ten and fifteen miles in diameter.
I have seen one about twenty miles in diameter,
and on it are the ruins of a fortified city. These
larger islands are infested with great numbers of
wild elephants and tigers. On the coast near
this, are two large villages, one of Siamese, and
the other Malays. About 500 Siamese have fled
from Siam and settled in the southern part of
Mergui province, during the past season. I have
about twenty tracts to give them; and this is all
I can do.

19. Early in the morning put up on this is-
land. It is about a mile in diameter, has plenty
of fresh water, and is surrounded by great num-
bers of islands in every direction as far as the eye
can reach. I am about 150 miles from Mergui,
and thirty miles from the main land. The St.
Matthew's river, that separates the British pro-
vinces from Siam, is but little to the south of this.
The scenery is uncommonly fine and picturesque.
The islands are all densely wooded, and of all
sizes and forms. Some of them are low and
very level, others have bold rocky shores, and
rise into mountain ridges. The climate too, must
be delightfully pleasant. One cannot help ex-
claiming, "This is a beautiful world." The
ocean, on every side, spotted with a thousand
green islands and islets, all beaming with exist-
ence—"Man alone is vile." Those modern infid-
els who dream of perfection if they can only
wipe out all systems of religion, might find a
splendid field here, all cultivated to their hands.
I am now surrounded by about 300 souls, men,
women and children, entirely free from all reli-
gion. They have no God, no temple, no priest,
no liturgy, no holy day, and no prayers. In their
domestic habits they are free from all conven-
tional rules. They are very poor too, have no house,
no garden, no cultivated field, no domestic ani-
mals but dogs. I never saw such abject poverty,
such an entire destitution of all the comforts of
life.

25. I have remained on this little island five
days, and every morning and evening, sitting on
the sea beach, have taught this poor, degraded
people the knowledge of God. I have resorted
to every method of instruction, in order to reach
their understanding; with how much success, is
known only to the Great Teacher, who is the
true light. Of God and immortality they had
never heard; so much the more they appeared to
be interested. Two evenings a large number
of them remained till after 9 o'clock. Last eve-
ning I urged them to pray to the living God, of
whom they had now heard, and in doing so, ut-
tered several short prayers, or rather sentences,
that they might the better understand me. Their
attention was greatly arrested, and several im-
mediately asked to be taught to pray. I taught
them a short prayer, containing three or four sen-
tences, and then asked them if they would for-
sake all sin and serve the great God, who made
heaven and earth. Some eighty or a hundred
immediately replied, "I will"—"I will." I told
them about the Karens, their conversion to God,
and learning to read. They urged me to come
and live on one of their islands; said they would
all learn to read and become Christians. On
asking for some of their boys to educate in Mer-
gui, I got fair promises, but greatly fear the Mer-
gui will not be coming; and the monsoons are just
at hand, so that I cannot venture at sea in a boat.

When the monsoons are over, if I am not in
Ava, I hope to bring the gospel among this peo-
ple, and to tribes still further south. "The poor
have the gospel preached to them." The great
mass of Burmans, Siamese, Chinese, Brahmans,
Papists, and other idolaters, appear to be fore-
doomed of God to destruction; while those who
have not fallen into idolatry, at the first blast of
the trumpet rush towards the kingdom of God.
Christ came to destroy the works of the devil,
to overturn his empire, and annihilate his power.
That will be a blessed day. These islands then
will wait on the law of God, and instead of naked,
ignorant, half starved savages, will be covered
with smiling, happy towns.

May 1. Reached Mergui last evening, hav-
ing visited, the day before, three Burman vil-
lages.

Our latest intelligence from Mr. Kincaid is of
June 30, from which we take the following

Summary view of the Mergui station.

I have labored under great disadvantages, on
account of extreme poor health, so that only a

small part of the province has been visited. Br.
Hancock has labored mostly in the town. Mung
Na Gau and Mung Oo Doung, who came with
us from Ava, spend part of their time in study,
and part in preaching in the streets and zayats in
the town. Little impression appears to have
been made as yet, though much precious seed
has been sown. Two persons are rather prom-
ising inquirers, but the great mass appear stupid,
and quite indifferent, as to whether they are right
or wrong. There is no reason, however, to be
discouraged about the final result. The Karen
population is large, and in a very encouraging
state; and the tribes inhabiting the islands to the
south of this city, are ready to receive the gos-
pel. Mrs. Kincaid's sister has a small Burman
school, which has been in operation some time.
We have also a Karen boarding-school, rather
prosperous for a beginning; thirty have studied
more or less, though some of them have gone
to their village now, for a short time. We ex-
pect both schools will increase. I have estab-
lished two Karen schools in the country; one
about twenty-five miles distant, and the other
about one hundred and forty miles up the Tenas-
serim. The only expense of these schools will
be the pay of the two teachers. I would estab-
lish two or three more schools among the Karens,
but have no qualified teachers. I have
baptized, altogether, 32, and have the names of
several more who wish to become members of
the church of Christ. Should Divine Providence
so direct, that I shall be in this province the next
cold season, I hope to preach the gospel in every
village, and also spend some time among the Se-
longs inhabiting the islands. However, should
there be no war, I must hasten back to Ava.—
Before closing this hasty letter, I must add that
I am now recovering from one of the most dis-
tressing attacks of illness I ever had. It was a
pain in the chest, so severe, that in four days I
was as feeble as a child. I have had repeated
attacks of this distressing complaint, and seldom
pass ten days without fever. What the end will
be, I know not. Sometimes I fear that my
strength will fail altogether. The two surgeons
who have kindly attended me, urge, by all means,
a long voyage at sea. In March, 1837, my con-
stitution received a shock, from which it is doubt-
ful whether I ever recover, so as to have my former
good health.

I now spend about two hours a day in preach-
ing in the town, besides conducting the evening
services a part of the time.

EXTRACTS FROM THE JOURNAL OF MR. SIMONS, AT RANGOON.

Mrs. Simons and family arrived from Calcutta
Jan. 3, in improved health.

Jan. 18, 1838. Two Burmans called to see
our maps, and converse on science. Improved
the occasion in speaking to them of the one only
true God, the Creator of all things; and the sin
of worshipping idols. One of them took the
Three Sciences. The subject of religion ap-
peared to them little more than idle tales. "Breathe,
O breathe, upon these dry bones, that they may
live."

20. About two o'clock this morning, there
was an alarm of fire. Rose immediately, and
found the whole neighborhood in an uproar. The
fire was a short distance from our house, on the
opposite side of the street. Fortunately there
was no wind, and the fire was kept from spread-
ing by means of some plantain, and other trees,
which were growing near the place. A Hindu
temple, only, with a few out-houses, was burnt.

21. Lord's day. Three persons only at wor-
ship, with children.

25. Three young Karen Christians returned
from villages near Pantanau, where Br. Abbott
had left them to teach the Karens to read, &c.
Gave them three testaments and some tracts, to
distribute in their village.

27. Great alarm in the city for the last few
days, occasioned by an old woman, who has
charge of the governor's nat. She reported, as
an oracle from the nat, that the city in a few
days would be burnt down. Many of the na-
tives have carried their valuables to some safe
place outside of the city; others, in doing so,
have been stopped. The old woman being called
before the governor, says, from fear of punish-
ment, that her prediction was fulfilled when the
Hindu temple took fire, and she knew of nothing
else. Wicked men often take advantage of these
excitements, and set fire to places for the sake of
plunder. A merchant informed me that on one
occasion, when the city was on fire, and only the
houses on one side of the street were in flames,
he saw an officer and his men approach, and in-
stead of making efforts to stop the progress of
the fire, actually scatter the burning materials
across the street, so as to reach the houses on the
other side.

28. Lord's day. At worship two persons,
with children.

29. Offered Chinese tracts to two Chinese,
which they refused. Wrote a letter to the mem-
bers of the Church at Ava.

Feb. 2. The three Karen Christians men-
tioned on the 25th ultimo, called, on their way back
to the villages near Pantanau. Gave them a
supply of Karen tracts, which brother Abbott
had left, with directions that they were to be dis-
tributed among the heads of families. In addi-
tion furnished them also with Burman books and
tracts—viz. Testament, 6; Digest, 12; Psalms,
1; Ship of Grace, 40. These were to be given
to Karens and Burmans. The Karens in that
vicinity understand Burman, and some can read.

6. Wrote a letter to the members at Ava.
The object in writing is to keep up a communi-
cation between us—to give them any intelligence
that may interest them concerning ourselves,
brother Kincaid's family, and the two young
brethren who are with him—to remind them of
their duties as Christians, and that they are not
to forget the assembling of themselves together.

8. A man and his son, from Promé, called
and conversed some time. The father some
years ago, lived in Rangoon, and was acquainted

with the teachers who then resided here. He
had read the Balance, and Catechism and View,
but had not seen the Scriptures. He received
the New Testament, and his son the 'Father's
Advice,' and the Sciences. The boy was about
twelve years old, rather promising, and his father
appeared anxious that he should have an educa-
tion.

Tracts well appreciated—Letters from native
Christians—Interesting inquirer from Mok-
esobo.

15. A man called, and begged that I would
give him a large book for an old man, who had
received tracts and liked them very much. He
was from Khatthiya, a village of 300 houses,
about 25 miles distant, on the Rangoon river,
where brother and sister Webb two years ago
spent a month in missionary labor. After talking
to the man some time, I gave him two testaments
and four tracts, which he received very thank-
fully.

17. Yesterday an old man who has lived for
a long time in a compound adjoining the mission
house, died. This morning I saw quite a num-
ber of tracts and bound volumes spread out in
the sun, which the son of the deceased informs
me his father received at different times from the
teachers. The books showed me that they had
been in use; and may we not hope that the old
man had found in them some light by which he
could see his way in the dark valley of death.

20. A China-man called, on business. Showed
him some Chinese tracts. He took one, and
promised to call for others, when he had read it.

22. Three Karen Christians called, but stayed
only a short time. One, who is sometimes
employed to teach school and read the scriptures,
said he was puzzled very often when he talked
to the Burmans on religion, from not knowing
much himself. He had a few questions to ask
me about the origin of the *belagat*, and the ori-
gin of language. On leaving, they asked for a
testament, and received one.

March 4. Lord's day. One young man only
came to worship. Spent some time in con-
versing with him on the importance of his living
consistently with the Christian profession. Closed
with a prayer meeting.

5. The China-man, who received a book on
the 20th ultimo, called again, and brought a
friend with him. Gave each a tract. The friend,
who appeared to be a steady, sober man, opened
the tract, and, after reading a little in it, said,
"Men understand—their mind good—and not lie." I got children, and I make them read this
book, that they be good."

8. A man, with two attendants from Pantana-
au, called and stayed some time to converse on
religious subjects, and on science. He would not
receive books now, but promised to call again for
some, when about to return home. At night,
received a letter from Ava.

* If men understand this book, their minds will be-
come good, and they will not tell lies.

† Extract from a letter of the deacon and Ko Shway
Nee, at Ava.

"Mung Oo Doung's father and Ko Shway Nee
send information to teacher Simons and the teacher
late arrived at Rangoon, (Br. Abbott.) On account
of the goodness and favor of God, and the unceasing
affection sent to us from the teachers, the disciples
are well. Many people have removed from the city
of Ava. Ko Shway Nee also has removed. I (the
deacon) am the only one (of the disciples) who has
not yet been able to remove. I am living at my own
place. As to the other disciples, they have removed,
and we are not able often to meet together. At dis-
tant periods we assemble and pray."

"Letter written on the 5th day of the waxing of
the February moon, in the year 1199."

From the N. Y. Evangelist.

THE THORNS AMONGST THE WHEAT.

"Madam, there is no hope," said the physi-
cian to the weeping wife, as he was taking his
departure, "I will not deceive you; there is no
hope."

When the physician had departed, and she
that was so soon to become a widow was left
alone with her dying husband, she felt it her
duty to communicate the mournful intelligence
to him, that his mind might be more earnestly
directed to that state he was so soon to enter.
He had been a professor of religion, had attend-
ed divine service and kept up domestic worship
regularly; and to the world he appeared, and he
believed himself to be, a devout man; but the
hour was now come when all self-deception
was to be rent away, when the truth of his pro-
fession was to be put to the test, and then he
was weighed in the balance and found wanting.
And why? The word had been sown; it had
not fallen by the way-side; nor did his religion
appear to be the religion of a moment or an hour.
The seed had evidently taken root; it had sprung
up, and the eyes of men beheld it, at a distance,
apparently green and flourishing; but it was
growing amongst thorns, and the cares of the
world and the deceitfulness of riches had choked
the word; and when the sower sought for fruit,
it was found unfruitful.

Yes—the deceitfulness of riches was his ruin.
Day after day had he knelt at the family altar,
and poured his prayer for daily bread, and then
rushing into the pursuits of business, and accu-
mulating wealth, had seen around him the hun-
gry, but had not fed them—the naked, but had
not clothed them—the sick, but had not minis-
tered unto them. No: absorbed in the accumu-
lation of riches, and engrossed in the cares of
business, his eye, if not absolutely averted from,
was never directed to the widow and the orphan;
and his heart exulting in the success of his busi-
ness and the thriving state of his affairs, had
forgotten to listen to the cry of the needy. He
had oppressed no one, he had rendered to every
one his due, and his integrity was unquestioned;
he was indeed, as the world terms it, a respecta-
ble—a highly respectable man; and as he rose
in wealth, so he rose in the esteem of his ac-
quaintances.

And he was now a rich man; his thoughts had
been all directed to this end, and he was success-

ful. But could the contemplation of his riches
afford him pleasure now? When his wife had
told him that all hope was gone, and that he must
soon be summoned to give an account of his
stewardship, what consolation could his riches
afford him? O, in the contemplation of eternity,
how worthless did the things of time appear!
and that heap of gold his life had been dedicated
to collecting, what dross did it then seem! And
O how gladly, how joyfully, would he have parted
with it now for the good of his fellow crea-
tures, could he have done it! Had he then but
an opportunity of doing good, how gladly would
he have embraced it! But no: the summer was
past, the harvest was ended; the opportunity
once granted and rejected, was now denied.

And this, it is to be feared, will be the case
with many. The young, who are rising in life,
and whose aim is to acquire a competence and an
independence, had need to take care lest this
forms the chief end of their existence; lest the
deceitfulness of increasing wealth, the excitement
of business, or the cares of the world, should
overcome them, and make their religion a reli-
gion of theory, not of action. But let them re-
collect, they must be judged according to *their
works*, and that an account of their stewardship
will be demanded; let them remember they are
sent into the world to act a part in it, and that
part for the benefit of their fellow creatures; let
them recollect, that in the parable of the last
judgment, in the 25th of Matthew, they who were
condemned, were condemned not for sins of com-
mission, but for those of omission. Let them
take heed and beware. Let each one who pro-
fesses to love the gospel of Christ, show it by ac-
tions, show it by promoting to the utmost
spread of that gospel, show it by joining with
heart and hand in those religious and benevolent
institutions that are rising up on every side of us;
by visiting the cottages of the poor, ministering
to their wants, and relieving their distresses; by
giving his assistance towards implanting in the
children of the poor, knowledge and the fear of
God; in short, by laboring strenuously on every
side, while his health and strength are spared.
Let him be assured, that unless his religion pro-
duces some good to his fellow creatures, there is
something defective in it. Thorns of some sort
are growing up with the seed, and unless erad-
icated, will choke it. Hasten then to Christ, for
strength to eradicate these thorns, that fruit may
be produced, lest you should at length be com-
pelled in anguish to exclaim, "The harvest is
past, the summer is ended, and I am not saved."

R. C. B.

DR. FRANKLIN ON THE INFLUENCE OF INFIDELITY.

The following letter of Dr. Franklin, found in
his works, edited by his grandson, William Tem-
ple Franklin, (London edition, vol. iii. p. 279),
addressed to the author of an infidel publication,
submitted to him in manuscript, (probably Paine)
claims the attention of every American citizen:

"DEAR SIR,—I have read your manuscript
with some attention. By the argument which it
contains against a particular Providence, though
you allow a general Providence, you strike at
the foundations of all religion. For, without the
belief of a Providence, that takes cognizance of
guards and guides, and may favor particular per-
sons, there is no motive to worship a Deity, to
fear its displeasure, or to pray for its protection.
I will not enter into any discussion of your prin-
ciples, though you seem to desire it. At present
I shall only give you my opinion, that though
your reasonings are subtle, and may prevail with
some readers, you will not succeed so as to
change the general sentiments of mankind on
that subject, and the consequences of printing
this piece will be, a great deal of odium drawn
upon yourself, mischief to you, and no benefit to
others. He that spits against the wind, spits in
his own face. But were you to succeed, do you
imagine any good will be done by it? You your-
self may find it easy to live a virtuous life with-
out the assistance afforded by religion; you hav-
ing a clear perception of the advantages of vir-
tue and the disadvantages of vice, and possessing
a strength of resolution sufficient to enable you
to resist common temptation. But think how
great a portion of mankind consists of ignorant
men and women, and of inexperienced, inconsid-
erate youth of both sexes, who have need of the
motives of religion to restrain them from vice,
support their virtue, and retain them in the prac-
tice of it till it becomes habitual, which is the
great point of its security. And perhaps you
are indebted to her originally, that is to your re-
ligious education, for the habits of virtue upon
which you now justly value yourself. You might
easily display your excellent talents of reasoning
upon a less hazardous subject, and thereby obtain
a rank with our most distinguished authors. For
among us it is not necessary, as among the Hot-
tentots, that a youth, to be raised into the com-
pany of men, should prove his manhood by beat-
ing his mother. I would advise you, therefore,
not to attempt unchaining the tiger, but to burn
this piece before it is seen by any other person,
whereby you will save yourself a great deal of
mortification from the enemies it may raise
against you, and perhaps a good deal of regret
and repentance.

"If men are so wicked with religion, what
would they be without it? I intend this letter
itself as a proof of my friendship, and therefore
add no professions to it, but subscribe simply,
"Yours,
"B. FRANKLIN."

RESURRECTION.

Many think to avoid difficulties urged by cav-
illers against the doctrine of a resurrection, by
denying the identity of the risen body with that
which died, and by introducing the figment of
certainly spiritual, or air vehicle, or ethereal case-
ment, or if they do not exclude every thing ma-
terial from the raised body, yet they think it in-
different whether it be constructed from the ruins
of the old body or not, and so they make the res-

urrection to be a new creation. Thus they re-
move every objection by sacrificing the doctrine.
Against the resurrection which they teach,
there is plainly no room for cavilling. Against
that which Paul taught, by his own confession,
there was. There is nothing more evident from
the Scriptures, than that the resurrection is rep-
resented to be a change, and not a creation.—
"These vile bodies shall be changed, and made
like to Christ's glorious body." The very same
'which is sown in dishonor,' is to be 'raised in
glory.' The very same 'that was sown in weak-
ness, is to be raised in power.' The 'corrupti-
ble is to put on incorruption,' and this identical
'mortal is to wear immortality.' If the raised
body shall not be, in a measure, the same with
that which we now possess, why is it called a
resurrection of the body, and not the creation of
a body? Why are the graves to open, if nothing
is to come out of them? Why are the earth and
the sea spoken of as delivering up their dead, if
this theory be true? Such modes of expression
as those just referred to, must be admitted to
teach identity to the two grand points of death
and the resurrection. If any curiously ask the
puzzling question—Wherein consists this iden-
tity? I reply, 'If you please, we will let this re-
main a puzzle until the morning of the resurrec-
tion. But if not, will you tell us wherein con-
sists the identity of the body you now possess,
and that you had twenty or thirty years ago?
And if you cannot tell, why, then, do you call it
the same? Yet all men do thus think and speak.
As to the difficulty of finding, and recognizing,
and re-animating the particles, it is enough to
ask—'Is any thing too hard for God?' 'Why
should it be thought a thing incredible with you
that God should raise the dead?'

To me the resurrection of the body is not half
so mysterious as the everlasting disunion of the
soul and body would be.—Veritas.

HAPPINESS IN GOD.—It is kind in the Father
of Mercies to disappoint the hopes that rest on
earth, that the soul may find her rest in him.—
Earth may satisfy the unintellectual creation, but
can never satisfy a mind that pants for immortali-
ty. The very largeness of its desires makes it
unhappy. This world has not enough for such
a gasping, undying existence. All excellency
and all blessedness meet in God, and are derived
from him. The moon at midnight shining upon
the dark ocean, the promontory towering upon
the tempest-tost main; the morning star aris-
ing on the benighted wanderer of the desert;
the opening of the spring in all the richness and
beauty of its vegetation after the chill, bleak
blasts of winter have gone by, are not more glad-
some than the light of his countenance, when it
pours its consolations upon the soul.

Yes, then, who are allured by the imaginations
of future greatness—ye, who are seduced by the
hope of wealth—ye, who are enchanted by the
prospects of pleasure—ye, who are charmed by
endearments which seem to have the power of
beguiling every sorrow, and by a sort of secret
incantation, controlling the troubled mind; learn
from the experience of ten thousand hearts, that
this world is but a conflict of desires and expec-
tations which it can never gratify. Pursue it as
you will, neither its knowledge nor its riches,
neither its attachments nor its honors, neither its
leisure nor its toil, can fill the void which in every
virtuous mind, is occupied by the love of God.
You must look where no human eye has ever
penetrated to find happiness out of him.

THE GREAT AND UNIVERSAL PERPLEXITY.—
Eliot, in his labors among the Indians, usually
encouraged them at the close of his discourse, to
propound questions for his solution. On one oc-
casion, one of the Indians proposed the following
—"Why did not God give all men good hearts,
that they might be good? And why did not God
kill the devil, that made all men so bad, God hav-
ing all power?" It is only carrying this train of
Indian thought a little further, when men ask,
Why does not God save all men, seeing there is
power and goodness enough in his nature—effica-
cy enough in the blood of Christ—and no want
of strength in the Holy Spirit? And when
men attempt to remove this difficulty by main-
taining in direct opposition to the teaching of the
Bible, that all will be saved, they only change
the place of "the great and universal difficulty,"
but do nothing towards its annihilation. Even
when they go a step further and deny the exist-
ence of the devil, "the great and universal per-
plexity" is as formidable as before. The great
question still stands out in all its prominence, and
is as perplexing as ever. "Why does not God
give all men good hearts that they may be good?"
The untutored savage is not too dark to feel the
perplexity—the most enlightened and skillful
among philosophers, cannot see far enough to re-
move it. Universalists pretend that their system
unties the gordian knot. Against this pretence,
we appeal to the common sense of mankind.—
Sin and misery now exist—and they exist under
a government of infinite power and goodness.
Here is "the great and universal perplexity."
This is precisely the difficulty and the whole of
it. So show us how sin and misery may be con-
sistent with all the qualities of the divine govern-
ment, and all the attributes of the divine charac-
ter as our Father in heaven to-day, and we can
readily perceive how that consistency may con-
tinue to-morrow, next day, next year, next age—
forever.—Zion's Advocate.

PUNCTUALITY IN A SABBATH-SCHOOL TEACH-
ER.—Anecdote. Last Sabbath, in one of our
Sabbath-schools in this city, a scholar came hur-
rying towards the Librarian, saying, 'My teach-
er is sick.' 'How do you know he is sick,' said
the Librarian. 'Why,' said the boy, 'I know
he is, else he would be here, for he is always
punctual, and is never absent.' Sabbath-school
teacher! are you always sick, when absent from
your class? and if absent, would your scholars
know, at an early hour, that you was sick,—or
would they not be at all surprised at your ab-
sence?—Chr. Watchman.

"LET US PRAY."

This is the general sentence used by pastors, when they signify their readiness and desire to engage with their people in the solemn exercise of prayer. He merely leads their devotions, giving utterance to their petitions for themselves and others. But it is not used by pastors only; all who engage in prayer in the presence of others, adopt this, or some equivalent sentence, thus giving to all, an invitation to join in the worship of God. How improper then, for individuals to be gazing about to see if any stranger is present; examining some one's new bonnet, or dress, or coat, or looking at any thing, instead of uniting with the one leading in the holy exercise of prayer. In the prayer which is going up to God, the plural number is used on purpose to include all, in the forgiveness sought, and blessings desired. The special presence of Jehovah is asked, and when he draws near, confessions are made and the riches of his grace through Christ humbly entreated. Now for one, especially a Christian, to be looking out of the house, or about upon the people, to see what can be seen, to turn at the slightest noise, and indulge an itching desire to catch any thing that may be new or not perfectly familiar; for one to do thus, or any thing like it, is not only disgusting, but sinful. Such a person instead of being a worshipper of God, is a mere inspector of the habiliments with which people are clad. He is an inspector of merchandise in the temple of the Lord, deciding its prettiness, probable cost and value; and also an index of noises, turned easier than vane upon spires, by the echo of a mere sound.

Let those who frequent the place where God is worshipped, remember they are not, and cannot be, spectators. Let the form of union which is used, not be a nominal one only, but one which shall feebly express the fellowship and love they exercise in so happy an employ.—*Zion's Adv.*

THE FASHIONABLE PREACHER.—The first specimen, then, of those preachers who lack sympathy with the common mind, may be the preacher who is smitten with the love of fictitious and fashionable life. He sighs for elegant society; he is shocked by the coarseness and clownishness of plain people, who wear homespun, and whose hands are hard with labor, and their faces bronzed with exposure to the sun. To be the pastor of a country parish—to be doomed to perpetual association with men and women who are always at least a year behind the fashion, and who go neither to Washington in the winter nor to Saratoga in the summer—would be putting his light under a bushel; he might as well go to the heathen, as to spend his life among such Christianized barbarians. He must be settled in a city, where he can have a genteel congregation, that shall appreciate his polish and refinement. Can this man be the master of a living and persuasive eloquence? This man!—let me rather say, this compound of buckram and broadcloth—can he preach effectively? No. Wherever he may undertake to preach, there is no sympathy between him and the people. His sympathies are not with man as God made him, but with man as the tailor made him. He judges of people, not by their human minds and hearts, but by their clothes and their cards. And therefore, if he attains the very place of his poor ambition, and preaches from a mahogany pulpit to a city congregation, his preaching will be good for nothing; for the human nature of the city is, after all, the same with the human nature of the country, and if touched to any salutary purpose, must be touched by the same appeals and arguments. He who does not respect the people, even in the rude rough mass, cannot be respected or trusted by the people any where.—*Biblical Repository.*

BAPTIST SEMINARY AT FREDERICKTON, NEW BRUNSWICK.—We gave an account of an examination which we attended at this Institution, 1837; also of the debt and the prospects of the institution. We observe that they have been able the past year to meet their current expenses, and to pay the interest on their debt. They have not yet obtained legislative aid. They have obtained a unanimous vote in the lower house, and a respectable minority in the upper house. The Trustees acknowledge the receipt of a liberal donation from His Excellency Sir John Harvey, in aid of the funds of the Society.—*Zion's Adv.*

WORSE AND WORSE.—In the Protestant Herald of the 24th is another pictorial representation of baptism. The Ethiopian Eunuch is represented kneeling on one side of an extremely small rivulet, almost imperceptible in the drawing, while Philip is standing on the other side with his hand extended at some distance above the head of the Eunuch, and from the ends of his fingers appear to be falling some drops of water. This, kind reader, is the idea presented to the imagination of a Pedobaptist, upon reading the account of the Eunuch's baptism as recorded by the Holy Ghost—that "both Philip and the Eunuch went down into the water, and he baptized him." But this is not all. The learned inventor of these caricatures of baptism tells us that Philip taught the Eunuch baptism from that passage in Isaiah which reads, "so shall he sprinkle many nations." If this be true, then the word *thumazo* in Greek designates Christian baptism; for that is the word in the Septuagint translated to sprinkle in Is. xxii. 15. But will any man hazard his reputation for candor and scholarship by contending that *thumazo* has any such meaning? Dare he, as a Christian, employ a word with reference to this ordinance, which the Holy Ghost never authorized? Surely, on the question of baptism, our Pedobaptist friends have lost their reasoning faculties!

But to be serious: such pictorial devices are rife of scepticism, if not of downright infidelity. There is no fact revealed in the Bible more clearly stated than that the Saviour was immersed of John in the river of Jordan, and that Philip immersed the Eunuch. The same principle of logic by which these facts may be disproved, will make it abundantly manifest that the Saviour was never in Jerusalem, was never crucified, never buried in Joseph's new tomb, and that he never arose from the dead. The language in relation to his baptism is as plain and as definite as that in relation to any event of his birth, miracles, death and resurrection; and the same argu-

ments that would raise a doubt or cause unbelief in relation to the one, may be employed with equal success against the other. So, if the logic of our Pedobaptist brethren upon the question of baptism were to prevail in relation to the whole New Testament, every Christian would be forced to abandon it into the hands of sceptics and infidels. It would be impossible to prove that Christ ever performed a miracle, or even died for the salvation of men. The hopes of the Christian would be stranded upon the rock of immovable and fearful doubt! The veil of uncertainty would becloud the brightest visions of his faith, and clouds and darkness would lower in dismal horror over his pathway to the tomb. This we admit to be a grave charge, but we stand pledged to sustain it, if called upon.—*Banner & Pioneer.*

CONSIDER YOUR OWN FAULTS.—When accused of error, it is more safe and profitable to examine than to justify ourselves. When falsely accused, the best manner of defence is the letting our conduct show the mistake of those who speak against us. The propensity of our fallen nature to notice and magnify the faults of others, while we are blind to our own, we should always be aware of. As it is the duty of individuals to consider their own faults, rather than their neighbors; so it is of sects and denominations. Christian charity rejoiceth not in iniquity but in truth; she is more ready and disposed to notice and to praise what is good in other Christians, than to expose their errors, or to censure their faults; she believeth and she hopeth all things, which are most favorable to their good motives and Christian character. Our clashing opinions and differing views of religious subjects, as also the censures and the opposition which we meet with from others, are, like afflictions, trials of our faith, and patience and charity. Unreasonable oppression, and censures most unmerited, did our Father endure with patience and compassion, and the best of his disciples must expect the like. It is enough for the disciple to be as his Master.

How Indians know the Bible to be the word of God.—After John Eliot had been blessed with encouraging success among the American Indians, he appointed, in 1654, a meeting for the Indians in his own meeting house at Roxbury, where he invited his English friends to attend and examine the Indian converts as to their Christian knowledge and the evidences of their piety. Among the questions proposed to the Indians at that meeting, one was, how they knew the Scriptures to be the word of God? They replied, "Because they did find that it did change their hearts, and wrought in them wisdom and humility." Was not this sound reasoning?—Would a book of folly and pride, produce wisdom and humility? Is it not just for the want of this kind of evidence that some very learned men are so skeptical about the inspired volume?

WHAT IS SIN?—At the above meeting one question proposed to the Indians was, What is sin? To this, one of them replied, "There is the root sin, an evil heart; and there is actual sin, a breaking of the law of God."—*Zion's Adv.*

THE OLD SAILOR.—On the western coast of Great Britain, there is now, or lately was, living an old man-of-war's man, who on the mighty deep served his king and country many years. He was a most notorious character for drunkenness, swearing, fighting, and Sabbath-breaking. Peace came: William returned to his native shores, where his peaceful neighbors soon discovered that a monster in human shape had arrived amongst them. But God said unto him, "Hitherto shalt thou go, and no further." The monster became a man; the man became a Christian; the Christian became eminent through the preaching of "Christ and him crucified." He is now a day-laborer with a gentleman who keeps a pleasure boat for his own amusement. One Sabbath, a wreck was discovered floating not far from shore, and William was despatched from his cottage to bring the wreck to land; but the old man-of-war's man refused to go: he had broken too many Sabbaths, and he had resolved to break no more. "No," said he to the messenger, "I cannot, I dare not. Tell my master that I am his willing servant every day except the Sabbath. To-day I have another master to serve, and him only will I serve on the Sabbath." The messenger returned with the old sailor's reply. The master was conscience-struck that William had acted properly, and was so convinced of the excellent motive that had led him to disobey his commands, that he never said a word to him on the subject. In addition to this, it may be pleasant to hear what forms a part of William's employ on the Sabbath. At two o'clock in the afternoon, he may be seen at a Sunday-school, teaching the children of the neighborhood to read and understand the miracles of God, whom alone he owns as his Master on the Sabbath.—*London Revivalist.*

NEW ASSOCIATIONS IN MISSISSIPPI.—The Monitor & Luminary of the 4th says:—"The Choctaw Baptist Association" and the "Columbus Association," are bodies that have recently been formed upon missionary principles, on the Tombecbee river, in Mississippi. They originated in the intolerance manifested by the anti-effort party at the late meetings of the Choctaw and Chickasaw Associations. May they, like Aaron's rod, swallow up their rivals."

From the Baptist Record.
BAPTISTS IN THE CHEROKEE COUNTRY.

MISSIONARY STATION, FLOYD CO., GA.
December 29, 1838.

DEAR SIR,—In compliance with a request published in the "Baptist Record," I send herewith a copy of the minutes of the Coosa Baptist Association, containing also our abstract of principles and rules of decorum; and was I think the first also that was organized in the Cherokee country, and which I assisted in constituting; but, besides this, there is now the Hightower, in Ga., and the Wills Creek, in Alabama, both in the Cherokee country, obtained by the last treaty.

The savage foot has ceased to tread our soil, and the banner of the cross of Christ now waves over 13 new counties in our State, beside that part which lies in Alabama, Tennessee, and North Carolina—I have assisted in constituting

13 Baptist churches, ordaining 2 Ministers, many Deacons, organizing one Bible and one Domestic Missionary Society, since I removed here in Nov. 1834—we have formed three Temperance Societies within the bounds of this Association, but they drag rather dull here. We have not had any special outpouring of the Spirit on the churches, but a reasonable increase by baptism. Lift up your eyes, dear brother, and look on these fields. How ample, how ripe are they for more laborers! We have several precious ministering brethren, but they cannot supply the wants of our blessed, fertile and healthful region.

I live on the Coosa river, 12 miles west of Rome, the seat of Justice, (or ought to be,) up to which light steamboats will run when the Wetumpka and Coosa railroad, which is now in good progression, is completed to Fort Williams, near the head of the ten islands.

Yours in the best of bonds,
HUGH QUIN.

REVIVALS.

From the Cross & Journal.
WESTVILLE, CHAMPAIGN CO., O.

BROTHER COLE.—Having been engaged in travelling and laboring as a missionary in the Anglaize country for a season, I can say that the Lord has blessed the labor, I hope, to the conversion of a number of precious souls in that region. There in the wilderness, I found some of the children of Christ that had not heard a gospel sermon for some four or five years; and it is not there as in the interior settlements; the people, although in the woods, and hard run for time, will lay every thing aside, and go to hear of Jesus. I labored a part of twelve months, and the result is, that there have been three Churches gathered all in Allen county, the most of whom I baptized, and the cause is still prospering. These churches are watered by Eld. D. Campbell. There is still some appearance of a revival in the Myrtle Church. We are still troubled with the anti-Spirit, but we are sure that truth and benevolence will triumph; and though we have to fight with beasts at Ephesus, yet we feel that a great door, and an effectual, is opened to us. O for more of the spirit of Christ, to humble us before the cross, and keep us at the Master's feet. Yours in Christ,

WM. FUSON.

From the N. H. Baptist Register.

We understand verbally that the good work of grace is progressing in Cornish—that several more have been baptized recently.

We are happy to learn also that the religious interest in New London has on the increase for some time past, and that God has favored his people with some manifestations of his grace.

Our Methodist brethren in this town have held a series of meetings during the last two weeks, which have been blessed to the quickening of professed Christians, and the awakening and hopeful conversion of several souls. May the work spread through the town.

CAVENDISH, VT.—Bro. Harvey writes that the Lord has revived his work here, and 12 or 15 are rejoicing in hope, and others are inquiring what they shall do to be saved. The health of Bro. Winter, pastor of the Church, is rapidly improving; he has been unable to preach for some time on account of the throat complaint.

Accounts of revivals in Rhode Island are found in the Watchman. In Westerly, about seventy have united with the Baptist Church, and twenty with the Episcopalians, and a number with the Free Will Baptists. As an evidence of the progress of truth, most of those who united with the Episcopalians were immersed, indeed it is difficult to substitute any other system for baptism in the land of Roger Williams. In Richmond, 28 have united with the Baptist Church, and 40 with the Six Principle Baptists. In South Kingston, about 120 have been baptized; in North Kingston about 70; the Church in Exeter has received a number.

We understand that the revival in Princeton continues with augmented interest. A large number of members of the Sabbath School in one of the Societies have appeared to be converted unto God.—*Chr. Reflector.*

From 70 to 80 impenitent sinners professed to submit themselves to the Lord during a late protracted meeting at Great Bend, Susquehanna Co., Pa. A great majority of the converts are young people. A number are young heads of families, who have in every instance, so far as I know, erected the family altar; and the mouths of several are now filled with songs of praise, which previous to the meeting were full of strong drink and profaneness.

It is estimated that not less than 15,000 persons have been added to the Baptist and Methodist churches in Kentucky within the last twelve months. Revivals have been very numerous, extensive, and powerful.

REVIVAL IN NEWPORT, R. I.—A correspondent under date of Feb. 5, writes as follows:—"I learn from Newport, that there is something of an interesting work of grace going on in that place in Rev. Mr. Ross's congregation, twelve have recently been baptized, twenty or more have indulged hope, one of whom had been a confirmed infidel. Others are anxiously inquiring the way to Zion."—*Chr. Watchman.*

CHAMBERSBURG, PENN.—The Rev. Jacob Helfferstein, in a letter to a friend in New York, gives a brief account of an interesting work of grace in Chambersburg. He states that "numbers who, but a few weeks ago, were slumbering on ruin's brink, have not only been awakened to a sense of their perilous condition, but have fled to the hope set before them in Christ." "Prayer meetings," he says, "were crowded with anxious inquirers; the state of feeling was overwhelming; about 75 cases of hopeful conversion."

THE CHURCHES IN NEW YORK.—There is in several of the congregations of this city, pleasing evidence that the Spirit of the Lord is present. With what deep and fervent gratitude ought Christians to hail these tokens, and seek to co-operate with him!—*N. Y. Evangelist.*

EAST BOSTON.—We learn that there is at this time a very pleasing revival of religion in progress in the Maverick Church, East Boston, of which Rev. W. W. Newell is pastor.—*Id.*

Thirty persons have recently been added by baptism to the Baptist Church at Limestone, Claiborne co., Alabama, the fruits of a protracted meeting.

COMMUNICATIONS.

For the Christian Secretary.

The influence which professors of religion have on those around them, is known to be very great; operating either in favor or against the religion they profess. One professor may do much by his example towards keeping alive the flame of devotion in the minds of other Christians; or much towards hindering them in their way to heaven. A steady forward course in the performance of every day duties, cannot fail to provoke others to go and do likewise. But the influence of professors on the irreligious, is that at which I now aim. These invariably judge of the merits of religion by the spirit and conduct exhibited in the lives of professors. If God has placed his Church here to be the light of the world, which he unquestionably has, all have liberty to look at it. The unregenerated cannot discern the great beauty in religion in any other way, for it is spiritually discerned. When members of churches live in love, and do to others as they would be done by, not only towards themselves, but to all men, sustaining with a liberal hand every charitable object required by our religion; endeavoring to spread the blessed gospel among the ignorant; taking the spoiling of their own goods, and joyfully too, for the benefit of others; feeling a fellow creature's woe; loving all, and envying none; those who behold it cannot fail of seeing an excellency which they discover in no other people; and may be led to glorify our Father who is in heaven. But when professors bite and devour one another, and seek to take the advantage of those around them; rising up early and sitting up late, for the express purpose of gathering the mammon of this world, and at the same time have nothing to give the missionary of the cross; the unbeliever is disposed to turn away from their prayers and exhortations with the thought there is nothing in religion, these men do not themselves believe what they say, for they do no better than others, they are hypocrites, and their religion is a covering for their sins. Hence arise expressions like the following, which drop from their unhalloved lips: "Look out when you trade with a Christian;" "ten bad tricks make a good deacon." &c. &c. I have been pained when I have heard requests like the following made in religious exhortations: "Don't look at me,—don't take me for an example,—don't do as I have done." &c. I suppose the unbeliever has an undoubted right to look at the lives of professing Christians, and if they never commit any other offence in the sight of God, they never will go to hell for this. I wish each member in our churches, male and female, would ask themselves this important question: If my child, or my neighbor, (or whoever the individual is with whom they have daily intercourse,) was to make up his mind with respect to the importance of religion by beholding my conduct; should I not wish to remove certain stumbling blocks out of his way, to prevent his falling into the awful perdition of infidelity? Let a word to the wise be sufficient. S. W.

For the Christian Secretary.

OBITUARY.

"The fathers, where are they, and the prophets, do they live forever?" Surely, every thing earthly is transient; and the generation of men and of ministers, fly away. Another laborer has gone from us. Christ has recalled his commission, and he rests from his labors; and that too, though he had but just entered upon them. Rev. Levi Walker, Jr., deceased at his father's residence in Griswold, Ct., Feb. 2, aged 28 years. Nine years since he was hopefully converted not far from the spot whence God has just taken him; one year after which, he received a license to improve his gift in preaching by the Third Baptist Church in North Stonington. He immediately commenced a course of study at the Academy in South Reading, Mass., and fitted there for College, and entered Brown University. Ill health, however, forbade him spending but one term there; and he commenced pastoral labor with the Baptist Church in Tolland, Ct., where he was ordained, and remained two and a half years. From Tolland he removed to Wenham, Mass., and preached but six months, when poor health drove him to his father's house for medical aid. After a space of time he commenced labor again with the Church in Rowley. Here the sea air proved disastrous to his health, and he removed to Chester, N. H., and remained for one year only. But his lungs were so weak as to forbid labor more than half the time; and in June last, he sought a father's residence again, where to lie down and die. His disease was the pulmonary consumption. During his sickness, he was enabled to triumph over all fear of death in an eminent degree. He had fastened his hope on high. His conversation, his affections, his portion, and his home, seemed to be in heaven. The writer of this visited him during his sickness, and found him ever feasting upon Christ and his precious promises. He knew he must die, and the last thing which he was enabled to be reconciled to, was the denial of the privilege of preaching the gospel to ruined sinners. But this reconciliation was early granted him, and "the days of his appointed time" he seemed to wait with uncommon patience "till his change should come." His whole soul seemed absorbed in the gospel scheme, and on its immoveable basis of hope he rested his all,—a hope, as he expressed it, "to be where he should sin no more." From the very first, he expressed the belief that God's promise would not fail him. About five minutes before the parting moment, his wife inquired of him, "Is Jesus with you now?" "Yes," was the ready reply. "Then He is true to His promise?" "YES," and with expressive energy he spake it,—and so he departed.

The last passage of scripture he named was to his afflicted mother, who asked him if he could

not speak one word of comfort to her. He looked up to her and said—"Yes." "When Christ who is our life shall appear, then shall we also appear with him in glory." This seemed to console her, and the afflicted widow.

About two months before he died, with the utmost composure he selected the individual to preach his funeral sermon, and made arrangements for the interment of his body. The funeral was attended at his father's residence, Feb. 4, by a large concourse of people. The sermon was preached by Rev. Foronda Bestor, from 2 Cor. v. chap. 1st and 5th verses. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "Now, he that hath wrought us for the self-same thing, is God, who also hath given unto us the earnest of the Spirit." In the first part of the discourse a comparison was instituted between the Christian's present state of existence and his future glorified state; and in the second part, an examination of the religious preparation for this glorified state was entered into. The solemn attention of the assembly was had for one hour to the discourse, and all apparently seemed to say—surely, to live by, and to die by, for this world and the next, the religion of Christ is "all in all." An affectionate address was then delivered to the mourners, to the ministers of the gospel present, and to the assembly at large, by the Rev. P. Brocket, pastor of the 3d Baptist Church, N. S., and the exercises were concluded. The body was then committed to the charge of Rev. Mr. Harris, the pastor of the 1st Baptist Church, N. S., to be conveyed by him to South Reading, where it was to be deposited by the side of a little son buried there but a few months since. A widow and infant, parents, brothers and sisters, mourn their loss, but are supported by the hope that he rests in the embrace of a reconciled God.

One word to my ministering brethren. We are dying men! How rapidly, one after another, are we yielding to death! And are our own hopes of heaven safely founded! Can we say, "We know we shall enter the glorified state of the redeemed when done with the present life!" and do we have the evidence of a good hope of this blessedness, which the Apostle expresses in the emphatic language, "He that hath wrought us for it is God, who hath given us the earnest of the Spirit." Is our religion the living kind, and that kind which has so much of heaven in it, as to make it almost impossible for us to avoid hoping for heaven! We shall very soon be brought to the severe test: and may we be found not wanting in that dread moment which shall try men's souls.

EUDOLPHUS.

Editors of Baptist papers in Mass. N. Hampshire and Maine, will favor by noticing the above.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 15, 1839.

PARTICULAR NOTICE.—Our subscribers will perceive that four numbers more will complete the first volume of the Secretary since its resuscitation, and it is really absolutely necessary that all accounts for this volume should be settled as soon as possible. We are obliged to pay cash as we go along, for all the expenses connected with the publication of the paper, and there is yet a great deal due us, for which it is unfair and unjust to compel us to wait. Will every one who owes, make a personal and practical application of this notice?

RELIGION AN EVERY DAY CONCERN.

Too many professing Christians are prone to forget the practical nature of the religion of the gospel.—They seem to regard religion as a kind of an abstraction, as something to be kept by itself, as a garment to be worn during certain hours of devotion, or on the Sabbath, but as having no connection with their daily occupation or their intercourse with the world. We not long since heard even a minister of the gospel, while engaged in a business transaction, make a remark like this: "Come, we will talk this thing over as men of business, not as professors or Christians;" and in the course of his "talk" he manifested a disposition, which, although it might have accorded with many people's notions of a "fair business transaction," yet he himself would have acknowledged, did not evince the spirit which should actuate a disciple of the meek and lowly Jesus. The individual with whom he was conversing, was a man of the world, and he did not fail to perceive the glaring discrepancy here exhibited. He afterwards remarked, that "he had very little respect for a religion which could be put on and off in this manner." What a reproach do such things bring upon the cause of Christ!

Let Christians remember, that they are required always to "walk circumspectly." No man can be a disciple of Christ one day or one hour, and a man of the world the next. "Whosoever ye do, do all to the glory of God." Your religion and your business cannot be separated, or at least, your business must not thrust your religion aside; and if in any circumstances or in any situation you are required, more than in another, to manifest the spirit of the gospel, it is in your dealings with the world. Worldly men are quick to discover an inconsistency in the conduct of a professed Christian; and they are always suspicious, and justly so, of that man's religion, which, like his best coat, is used only to wear to meeting, or on special occasions, and laid aside while he attends to his ordinary avocations.

Oh how wary, how very cautious should Christians be in this respect. Probably there is nothing which has so often proved a "stumbling block in the way of sinners," as the business inconsistencies of the professed followers of Christ. The church professes to be an example to the world, and the world are always watching this example, whether they follow it or not; and when they see the members of our churches, perverts who are called the "leading members," actuated by an avaricious, over-reaching disposition, and ready to practise what are familiarly denominated "tricks in trade," to save a cent or make a dollar—in a word, when they see them in any respect lay aside their religion to attend to their business, they will be sure to regard not only the professor but his religion with suspicion.

Christian reader, is your religion an every day religion?

"REMEMBER THE SABBATH DAY."—The editor of the Philadelphia Herald and Sentinel has given notice, that hereafter no work will be done in that office on the Sabbath; thus giving the workmen an opportunity to attend public worship, and to observe the day as a "day of rest." It is a fact which may not be generally known, that in almost all the offices where daily papers are published in our large cities, the work for Monday's paper is in a great measure done on the Sabbath. We rejoice to see one respectable paper taking a stand against this desecration, even at the risk of sometimes missing the "latest news." Why will not other publishers make arrangements to "go and do likewise?" They will find it for the physical, as well as mental and moral benefit of themselves and those in their employ. No man need fear any loss from observing the fourth commandment.

ORDINATION.—On Wednesday, the 6th inst., Bro. David Avery was ordained as pastor of the Baptist church at Bloomfield, Conn. Sermon by Rev. Robert Turnbull; Ordaining prayer, Rev. William Bentley; Charge, Rev. George B. Atwell; Right hand of fellowship, Rev. William Reid; Address to the Church, Rev. Charles Willet; Concluding prayer, Rev. Levi Meach; Benediction by the Candidate.

EDUCATION IN BOSTON.—It appears from official reports, that there are 16,380 boys in the city of Boston, and of these, all but thirty-three are members of the public and private schools. Would that this were the proportion throughout the country—but what other city can say as much. None in this country, at least.

BAPTIST TRACT SOCIETY.—Those of our churches who object to agencies, will not forget that this society is now carrying on its operations without any travelling agents. We trust those churches especially will evince their sincerity by forwarding their contributions to Philadelphia, and not wait to be told that the plan which they so much approve, is entirely impracticable from the forgetfulness and apathy of the churches.

We are happy to learn that the Baptist Church in Fairfieldville is enjoying a pleasing work of grace. About twelve persons have been hopelessly converted to God, and others are seriously inquiring what they shall do to be saved. May the good Lord continue to bless and prosper them.

REVIVAL AT MYSTIC.—We are rejoiced to learn, by a paragraph in the Boston Christian Watchman, that a revival is in progress in Mystic, in this State. It is stated that "thirty have been baptized, and something over a hundred appear to be anxious, or have recently found peace." Was there no brother in Mystic, or is there none, that can furnish intelligence respecting this cheering state of things, for the Secretary?

NEW CHURCH.—A Baptist church was constituted at East Greenwich, R. I. on Wednesday, the 30th ult.; Rev. Thomas Tow pastor.

The Bowery Church, New York, has been purchased by the congregational society now worshipping there.—Rev. Mr. Benedict, pastor. The church with two houses and one lot on the Bowery and three lots on Elizabeth street sold for \$54,300. It was formerly a Presbyterian church.

The Methodist Chapel in Perry N. Y. was destroyed by fire on Wednesday last week. The fire took from the stove-pipe in the main body of the house which proceeded from a stove in the basement room below, where a school was taught. Loss \$1,500; no insurance.

THE REGULAR BAPTIST.—We advise brother Hayne, publisher of "the Regular Baptist," to procure a copy-right of his little manuscript. No sooner does each number make its appearance, than its neighbor the "Banner and Pioneer"—swallows it up bodily, tucking its whole contents into its twenty-eight columns, without scarcely feeling that it takes up any space at all. Sooner than have our paper entered into another, in this style, were we in brother Hayne's place, we would have it "entered according to law."

IS THE CHRISTIAN REVIEW TO BE CONTINUED?—As this question is frequently asked, by the friends of the Review, and as it is a matter of general interest to the denomination, it may not seem improper to give a public reply; which is simply this:—If the friends of the Review come forward and exert themselves in support of the work by subscribing and paying for it themselves, and inducing others to do the same, it will be continued; otherwise, we are told, it will not.

Many persons in asking this question, add, "If it is to be continued, we will make an effort to obtain subscribers," when, be it known, the result of this effort is the thing which is wanted by the Committee and the publishers in order to decide the case. Let, therefore, every one who desires the continuance of the Review, ascertain how many subscribers can be obtained, or how many he will pledge himself to become responsible for, and give information to the publishers, and the case may very soon be decided.

Shall the Christian Review, then, be continued? What shall be the final reply to this question?—*Chr. Watchman.*

YOUNG MEN'S INSTITUTE.—The lecture before the Institute this evening will be delivered at the 4th Congregational Church, by Hon. D. D. Barnard, of Albany.

ELLIOT CRESSON, ESQ.—The gentleman who is so well known for his active exertions in favor of the Colonization cause, has been in this city the present week. He delivered addresses on this subject, and its connection with African Missions, at the Centre church, on Tuesday and Wednesday evenings, but we were unable to attend either meeting, and can give no account of his lectures. At the Episcopal church and the North Baptist church, on Sunday evening, he delivered brief addresses on the importance of sustaining missions on the coast of Africa. The justice of his remarks on these occasions, no one could gainsay.

A GOOD MOVE.—A petition has been presented to the Legislature of Missouri, on the subject of popular election, praying, that if any member shall have bribed, either by money, liquor, promise of office, or any other reward, he shall be expelled forthwith.—This is well—for it aims at the root of an evil which has struck deep into the election system of the country,—and which, if not eradicated or checked, will destroy all that remains in it of fairness and incorruption.

WEST INDIES.—The latest, and what appears to be the most authentic intelligence from the West Indies, is contained in a letter in the N. Y. Journal of Commerce, from W. R. Hays, Esq., to Rev. H. G. Ludlow, of New Haven, dated Barbadoes, Dec. 26, 1835. We make the following extract:

The perfect order and subordination to the laws which marked the first day of August, are yet unbroken. We have now nearly five months' experience of entire emancipation; and I venture to say, that a period of more profound peace never existed in the West Indies. There have been disputes about wages, as in New England and in other free countries; but no concert, no combination even, here; and the only attempt at a combination was among the planters, to keep down wages—and that but for a short time only. I will not enter particularly into the questions, whether or not the people will continue to work for wages, whether they will remain quiet—or on the other hand, whether the island will be suffered to become desolate, and the freed slaves relapse into barbarism, &c. These things have been speculated about, and gloomy predictions have had their day; the time has now come for the proof.—People do not buy land and houses, and rent properties for long terms of years, in countries where life is insecure, or where labor cannot be had, and the tendency of things is to ruin and decay. In short, men, in their senses, do not embark on board a sinking ship. Confidence is the very soul of prosperity; of the existence of this confidence in the island, the immense operations in real estate, since the first of August, are abundant proof. There are multitudes of instances in which estates have sold for \$20,000 more than was asked for them six months ago; and yet at that time they were considered very high. A proprietor who was persuaded a few weeks since to part with his estate for a very large sum of money, went and bought it back again at an advance of \$5,000. A great many long leases of property have been entered into. An estate called "Edgecombe," mentioned by Thome & Kimball, has been rented for 21 years at \$750 per annum. Another, called the "Hope," has been rented for 10 years at 2,000 sterling, equal to \$9,600 per annum. Another, after being rented at a high price, was re-let by the lessee, who became entirely absolved from the contract, and took \$16,000 for his bargain. If required, I could give you a host of similar cases, with the names of the parties. But it seems unnecessary.

But a re not crimes more frequent than before? I have now before me a Barbadoes paper, printed two weeks since, in which the fact is stated, that in all the county prisons, among a population of 80,000, only two prisoners were confined for any cause what ever.

From the Boston Express, Dec. 17.

THE SLAVE TRADE.—Mr. Elliott Cresson delivered an address last evening, at the Bloomfield Chapel, on Africa and the Slave Trade; and his enumeration of the horrors of that hellish traffic must have harrowed up the soul of every one of his hearers who was not totally destitute of every spark of humanity.

Out of 177 slave ships which arrive at Cuba every year, five-sixths are owned and fitted out from ports in the United States, and the enormous profits accruing from their voyages, are remitted to this country. One house in New York received lately, for its share alone, the sum of \$250,000. Baltimore is largely interested in this accursed traffic, as well as New York; and even Boston, with all her religion and morality, does not disdain to increase her wealth by a participation in so damnable a business. A gentleman of the highest respectability lately informed Mr. Cresson, that a sailor in this city told him that he had received several hundred dollars of hush money, in order to make him keep silent; and when he mentioned the names of his employers, the gentleman says he was actually afraid to repeat them, so high do they stand in society. A captain in the merchant service from New York, was also lately offered his own terms, by two different houses, provided he would undertake a slave voyage.

And these are the transactions in which northern merchants are engaged, in the nineteenth century, when all the world is advancing in liberty, philanthropy, and general benevolence. And so far are our citizens from condemning such men, that they even promote them to places of high honor and confidence! A notorious slave dealer was for many years a Senator in Congress from a New England State, and the captain of one of his slave ships was Lieutenant Governor of the same State!

ASTONISHING FOLLY.—The powder house belonging to Duty Green, Esq. of Providence, and situated in Cranston, was blown up two or three days since. The following particulars are given by the Providence Journal:

"A young man named Lang, about eighteen years old, was going to the shore with his gun; when he was near the powder house, (as he says) and within four feet of it, he discharged his gun into it, without considering the consequences. He was blown thirty feet by the explosion, and then ran near one hundred feet with his clothes (what remained on him as they were nearly all burned off.) on fire! He was seen by a person near, who immediately ran to his assistance with a Buffalo skin, and wrap it round him and extinguished the fire. He is in the most distressing situation. The skin is entirely burnt off his face, which is of a jet black, and dreadfully swollen. His body and arms are burnt in a shocking manner. He received a severe cut on the back part of his head. His recovery is very doubtful. There was seventy-five kegs of gunpowder in the house at the time of the explosion. It was a very fortunate circumstance that between five and six hundred kegs of powder had been removed from it a short time previous."

TORONTO, U. C., Jan. 24.

Caution to those who reside in old buildings.—On the morning of Saturday last, Mrs. William Forbes, King street, left her infant about two months old in bed, and went to look after her household affairs. A short time after the child was heard screaming by a young lady sleeping in the adjoining room, (the bedroom being some distance from the kitchen,) who went immediately to see what was the matter, when to her astonishment and horror, she found a large rat tearing at the infant's cheek, within half an inch of the jugular vein. On examination it was found that the rat had commenced with the infant's hand, and torn it severely, but not finding a sufficient quantity of blood, it sought a more vital part. Had not the young lady thus fortunately come to give her assistance, the child would doubtless have fallen a victim to this domestic monster. We learn that although severely hurt, it is now doing well.

MAINE BOYS.—The following fact is related to us by a friend, who had it from the mouth of a gentleman from Machias. Mrs. —, of Machias, left her five children in bed, the eldest a boy of nine years, and went to a neighbor's to spend the evening, locking the door after her. The eldest boy was awakened by the roaring of fire, and the falling of cinders on the bed. He sprang up, took the infant from the cradle, ran to the door, and finding it fast, stove out a window, jumped out and laid the infant in a place of safety—then returned, and pulled the other children out of bed by their feet, and threw them in succession out of the window, and then got out himself and began to cry fire at the top of his voice. The house was entirely destroyed.—*Bangor Courier.*

THE BOUNDARY.—As it is no longer a secret, there can now be no impropriety in our stating, that the Land Agent, Sheriff, and 150 men, with arms, ammunition, provisions, &c. left this city on Tuesday morning for the disputed territory for the purpose of arresting the trespassers on the public lands, and putting a stop to the plundering of the valuable timber growing there. Fifty men were enlisted for the expedition in this city, fifty at Oldtown, twenty-five at Ellsworth, and twenty-five at Lincoln. They are in three divisions, and the last account we had of them, one division had arrived at Mattawakeag point, one at Chaburn's, and the other at Lincoln.—*Bangor (Maine) Whig, Feb. 8.*

A SERIES OF DISASTERS.—A few weeks ago, a boy of Gideon Hull, near Allentown, N. J. fell into his father's mill pond, while sliding on the ice. One of his brothers was near, and went to his assistance, but broke through the ice himself. A third and fourth brother, and then the father, attracted by the cries of the drowning boys, ran one after another, to save them; but they too fell through the ice. The father and one of the boys extricated themselves; but were unable to rescue the three others. At the funeral of these boys, the carriage of their uncle was dashed to pieces, the horses becoming restive, and the uncle's collar bone was broken, or dislocated. Those who had been in this carriage, got into another, which was overturned and broken; and the horses ran against the vehicle of another uncle, upset it, and threw out those who were inside, without, however, injuring them seriously. It was reported, also, says our informant, that the father of the boys, on returning from the funeral, found his house on fire.—*Trenton State Gazette.*

SHOCKING CATASTROPHE.—We are informed that three young men of Wallingford, Vt. were so shockingly burnt on the 20th ult. that they survived the event but a short time. They were watching a coal pit. Their camp was bedded and partly lined, if we did not misapprehend our informant, with straw.—This straw took fire while they were wrapt in a profound sleep, and were so burnt before awaking, that some of their nails literally dropped from their fingers' ends. They escaped from the flames, and made their way home, as best they could, suffering the most excruciating agony. When they reached their residence, their clothes were burnt from them, and their flesh actually cleaved from their bones.—*Hampshire Gazette.*

FATAL ACCIDENT.—On the 4th ult. a son of Mr. John Woolford, of Clearspring, Md. a lad about 15 or 16 years of age, met with his death in the following manner: He was engaged in carting stones on the turnpike from an adjacent quarry, and in passing along the street in Clearspring his horse took fright and ran away. The boy, in attempting to stop the horse, was knocked down, and the wheel of the cart, with a heavy load upon it, passed directly across his back. He was taken up, and conveyed into the tavern of Mr. John S. Miller, and medical aid immediately obtained; but every effort to save his life was baffled. He continued to breathe for about half an hour when he expired, having only spoken once or twice after the fatal occurrence.

The anguish of his parents, on receiving the dead body of their son, may be conceived but cannot be described.

FROM TEXAS.—By the schooner Teazer, from Galveston, dates of the 10th inst. from Houston has been received. 21st inst. was the day fixed for the adjournment of Congress. By way of recreation after the fatigues of public office, ex-president Houston had announced his intention to make an excursion to the United States. A bill had passed the Senate for the creation of a national bank, on a plan similar to the old United States Bank, being predicated on the revenue of the government. Two other bills also had received the sanction of that body—one appropriating \$1,500,000 to defray the expenses of government—another authorizing the negotiation of a loan of one million by the President for like purposes.—*N. O. Bulletin, 25th.*

EXTRAORDINARY CAVE.—The Red Lake Gazette mentions that an extraordinary cave has lately been discovered near an upper branch of the Chippeway River, (District of Huron,) which constantly emits a current of gaseous air of such extremely offensive smell, as to render it impossible for any one to enter. What is still more remarkable, dogs will rush in with great avidity; but as soon as they have entered they set up a frightful howling and yelping, which gradually dies away in the distance till all is quiet. No dog is ever said to return.

OLD ETNA.—The eruptions of Etna were active and increasing in the end of October. The lava ran down the mountain in a subterranean channel, formed of the ancient consolidated lava 800 feet long and over 69 broad and 15 feet high. Near the crater where it is open to view, it forms a cascade of liquid fire.—The mountaineers walk fearlessly over this buried stream of fire which they discern shining through the crevices beneath their feet. Ashes and stones are vomited up sometimes in clouds to obscure the sky.—*Providence Courier.*

MELANCHOLY ACCIDENT.—On the afternoon of Wednesday last, an infant daughter of Mr. John Manchester, jr. of this town, aged about 18 months, being left alone for a moment, upset a tub of boiling water and clothes directly upon its body. The mother had just stepped into another room, and on her return found the child completely covered with boiling clothes. The child survived but a few hours.—*Bristol (R. I.) Phenix.*

AWFUL EFFECTS OF INTemperance.—A man named Isaac Thayer, found dead at the woods at Woodbridge, N. J. on Monday last, with a jug near him empty. On an inquest held over him it was ascertained that about three weeks ago, the deceased went to Bonhamtown, and bought two quarts of rum. Since which he has never been seen, until found dead as aforesaid.—*N. Y. Gazette.*

MATTHIAS, THE PROPHET.—A letter from Little Rock, Arkansas, dated Jan. 1st. has been handed to the editor of the Pennsylvania, which speaks of the shaving of Matthias, the *soi distant* prophet, by a mob at that place, to make him look respectable as they alleged.

BOOK OF PROVERBS.—We have heard from very good authority, that such was the regard which the late Mr. Wirt had for the book of Proverbs, that long before he was a professor of religion, his children were required to repeat a portion of it at a stated time every day.

STRANGE NOTICE.—The New Orleans Sun says: "The Giraffe is on exhibition at the Methodist Church, Poydras street. There will be no service there during the exhibition."

MUNIFICENT.—Paul Beck, Esq. of Philadelphia, has presented the Methodist Episcopal congregation with a spacious church and the lot of ground on which it stands, 80 feet front and 207 deep.

STEAM POWER IN THE U. S.—A late report to Congress makes the whole number of engines 3010, of which 800 are in steamboats, 350 in locomotives, and the residue in manufactures.

The whole number of members in the Methodist Episcopal Church in the United States, is 720,625.—Total increase last year, from December 1837 to December 1838, 59,572.

People are commonly so much employed in pointing out faults in those ahead of them, as to forget that some astern may at the instant be decanting on theirs in like manner.

GOOD EXAMPLE.—The House of Representatives of Ohio, have passed an act to compel contractors on public works to give security to the laborers on those works, that their wages will be paid them.

A law has been passed in Illinois repealing all acts requiring tavern licenses, and laying a tax of \$50 to \$300 per annum on grocery licences.

A post office has been established at North Haven, and Isaac Stiles appointed postmaster, as we learn from the Register.

MISSOURI.—The state of Missouri has paid \$2769 for wolf scalps.

CONGRESS.

Monday, Jan. 4.—This was petition day in the House of Representatives. About three hundred petitions and memorials were presented from different States, and referred to the appropriate committees. The number of abolition petitions was not so great as usual.

Mr. Ely Moore presented the memorial of citizens of the District of Columbia, remonstrating against the reception, by Congress, of abolition petitions, and denying the right of the people of the States to interfere with their local concerns.

Nothing of importance took place in the Senate to-day.

Tuesday, Feb. 5.—In the Senate to-day, Mr. Pierce, of N. H., presented the memorial of a number of officers of the line of the army on the subject of the unjust and invidious distinctions made between them and officers of the staff, in regard to pay, &c. It appears that some young officers who are captains in the staff and stationed here, receive four hundred and twenty dollars a year more than the veteran captains in the line who are exposed to the dangers and hardships of actual service and to the extra expenses incident to frequent changes of station. Some of these old captains in the line, were officers of the army during the late war, while the staff captains were at school.

The Senate was engaged a short time in the discussion of Mr. Benton's bill for the armed occupation of Florida.

The House went into Committee on the bill making appropriations for the army for 1839, and after some discussion, in which Mr. Thompson, of S. C., made an attack on the administration, the bill was reported with amendments.

Wednesday, Feb. 6.—Mr. Morris offered a set of resolutions, one of which asserts that the people of the several States have the same right to petition Congress for the abolition of slavery in the District of Columbia that they have to petition Congress on any other subject; and another directs the Committee on the Judiciary to enquire and report upon the power of Congress to abolish slavery in the District of Columbia.

In the House, several bills were reported from the Committees,—one of some importance, viz: the bill making appropriations for the Light Houses, buoys, beacons lights, &c. for 1839. The bill cuts down the appropriations for this object to the lowest possible scale.

Thursday, Feb. 7.—In the Senate a great number of private bills were reported. Mr. Clay made a speech on the Slavery question, and against the right of Congress to interfere with slavery in the District of Columbia.

In the House, the Select Committee of 26 on the subject of the disposition of the public domain, made a report, asking to be discharged from the further consideration of the subject, and recommending that no action take place thereon at this session. Mr. Robertson, of Va., moved to re-commit the report with instructions to report an act for the distribution of the proceeds of the sales of the public lands among the several States, according to their representation in Congress—the said distribution to commence after the next census, and to be suspended in time of war with any foreign nation, or in case the revenue should in any year, fall below a certain sum. No decision was made on this question.

The army Appropriation Bill finally passed the House.

Friday, Feb. 8.—In Senate. Mr. Wright, from the Committee on Finance, reported a bill for the safe keeping of the public money, and to punish defaulters, which was made the special order of the day for Tuesday next.

Mr. Morris called up his anti-slavery resolutions, and after some warm remarks, the resolutions and the motion to consider them were laid on the table.

The Senate resumed the consideration of Mr. Wall's report on the bill introduced by Mr. Crittenden, to prevent the interference of office-holders in elections.

The House resumed the consideration of the resolutions offered yesterday by Mr. Johnson, asking to be discharged from further consideration of the public lands this session, and the amendment offered by Mr. Robertson.

Mr. Robertson resumed his remarks, and continued until the orders of the day were called for, private bills. A considerable number of private bills were then reported and acted upon; after which the House adjourned.

Saturday, Feb. 9.—In the Senate, Mr. Benton's bill for the armed occupation of Florida was taken up, and a motion for its indefinite postponement rejected by a vote of 25 to 20. Some amendments were then adopted, and it was postponed to Monday next.

In the House, Mr. Robertson continued his remarks on the motion to discharge the Select Committee on the public lands from the further consideration of the subject. He succeeded until the orders of the day were called for, which were the consideration of private bills, and nothing more of public interest occurred.

FROM THE NEW YORK EXPRESS, FEB. 13.

THREE PACKET SHIPS WRECKED.

GREAT HURRICANE IN ENGLAND.

By the Packet Ship Cambridge, Captain Bursley, we have Liverpool papers of January 10th, with appalling accounts of the wreck of the Packet Ships Oxford, St. Andrew, and Pennsylvania,—the two last almost a total wreck, outward bound, with large and rich cargoes of Dry Goods on board,—and also with loss of lives. The Lockwoods, British Emigrant ship, Capt. Sproule, for New York, is wrecked, with great loss of lives.

The gale began on Sunday night, Jan. 6, and during the whole of Monday is said to have been one of the most dreadful storms that has been experienced in the course of the present century. In Liverpool the loss of life, to say nothing of property, has been most lamentable; little if any less than twenty deaths having been reported to the coroner. From the number of persons bruised, and otherwise injured, it is to be feared that the number, large as it is, will not include the whole of the deaths in Liverpool, and as for those at sea, and the surrounding district, very little was known. As several vessels were sunk in the docks, and not less than fifteen were lying ashore at Bootle Bay, the probability is, that the casualties at sea will have been very great.

During the whole of Sunday the wind blew strongly from the South-east, but many vessels, commanded by experienced captains, went to sea, and there was nothing to indicate the frightful storm which followed. Suddenly, however, the wind shifted to the South-west, and increasing rapidly, it became a perfect hurricane soon after midnight. It continued to blow in this dreadful manner for many hours, without a moment's cessation, sweeping down chimneys and chimneys tops, tearing up slates by thousands, snapping in pieces large trees, casting down brick walls, driving vessels on shore, and spreading death and destruction on every side. During the whole night the crash of falling slates was incessant, and it is remarkable that the night police, who were exposed to the whole fury of the storm, should have escaped almost without injury.

The Victoria (steam-tug) came up to Liverpool Jan. 9, with 26 persons from the Pennsylvania, and 22 from the Lockwoods. Capt. Smith, and the second mate of the Pennsylvania, were washed overboard Jan. 8, and drowned; two men were left in the main, and several drowned in the cabin. The whole of the survivors, except two who refused to leave the Lockwoods, were brought on shore from both vessels by the Victoria.

The Pennsylvania was on shore on the North Bank. Three of the crew and two passengers attempted to save themselves, Jan. 8, in one of the boats, but only Mr. Thompson, a passenger got safe ashore. The Lockwoods had on board 108 souls when she sailed. They consisted of 84 passengers, and a crew of 24. Of the crew only one man was drowned, while 52 of the passengers have perished.

PERILOUS SITUATION.—During the late violent gale and tide, Mrs. Caldwell, a poor woman, who with four or five children lived in a miserable shanty at a small island near the extremity of Coney Island, found her little home suddenly surrounded with water. The gale soon took away the roof of her house, and the tide swept away the house itself. She despatched her two boys for a boat, and they with a man came near the spot to take off the woman and her two smaller children, but the strength of the wind drove them from the shore, and they could not approach the little island. In this fearful dilemma the woman tied a wagon to a tree, and herself, children, and dog, got into the wagon. Every tree around her, except the one to which the wagon was tied, was washed up by the roots by the force of the water, but the little company in the wagon were thus saved.—*L. I. Star.*

EARTHQUAKE AT MARTINIQUE.—A terrible earthquake visited the island of Martinique, on the 11th January, which spread havoc and ruin over the whole French colony. The town of Port Royal appears to have suffered the most of any of the cities. Numbers of buildings were destroyed, and multitudes of lives lost. The last shock of the earthquake left scarcely a building standing, and nearly the whole city was overwhelmed. Four hundred persons, it is supposed, were buried beneath the ruins—of these, three hundred had been withdrawn from the wreck and rubbish. At St. Pierre, the shock was not so severe as at Port Royal, but several houses were thrown down.

PLEASANT NEIGHBORS.—On Thursday, the 17th of January, Mr. Samuel Brown, of Bath, N. H., was burned out of house and home. On the Thursday following, his family and the remains of his furniture were collected in a new house, which the villagers had erected on the site of his old one; all turning out as one man to the work. Such instances of true and delicate kindness as this, put us in love with our race. It reads better than a subscription of ten thousand dollars would—and were we Mr. Brown, we should prize a house thus erected above the most gorgeous palace which cumbers earth's surface.—*N. Y. Sun.*

A WARNING TO THE IMPETUOUS.—On the night of the 28th of January last, Levi Lucas, a man of intemperate habits, having obtained some money, he repaired with one of his associates to one of those places called groceries, in Durham. After having obtained some of the liquid poison, of which he drank freely, he then went to a barn in a state of intoxication, and in the morning was found, badly frozen, in which state he was brought to the almshouse in this city. After lingering in this painful situation until the morning of the 7th inst. he went to reap his reward, aged 42 years.—*Middletown Constitution.*

A young man, on reaching the door of a theatre, overheard the door-keeper calling out, "This is the way to the pit!" Having some instruction in the word of God in early life, he interpreted what the man said, that the employments of the theatre led to hell. The thought haunted him, made him cease frequenting such amusements; he became attentive to the concerns of his soul, and was afterwards a preacher of the gospel.

FIRE AT HARPER'S FERRY.—The Frederick Examiner says that the mill of Rowland & Hefebower, at Harper's Ferry, was burnt on Tuesday morning. There were 15,000 or 20,000 bushels of wheat and 300 or 400 bbls. of flour, consumed. Loss estimated at \$10,000. Insurance about \$15,000.

SINGULAR DEATH.—A man was killed near Lynchburg, Va. a few days since by blasting of a rock; which took place at a quarry 100 yards from where he was—the fragments of the rock falling in large masses through the roof of the house into which he had run for shelter and crushing him to death.

MARRIED.

At Warehouse Point, 7th inst. by Rev. Mr. Blake, Mr. Orrin N. Wood, to Miss Juliette Hartung, both of Springfield.

At Thompson, 10th inst. by Rev. Bela Hicks, Mr. Jason Johnson, to Miss Almira A. Hall, both of Thompson.

At New Haven, 6th inst. Mr. Henry C. Babcock, to Miss Sarah M. Warner.

At Norwich, 3d inst. Mr. George Bentley, to Miss Susan M. Taylor.

DIED.

In this city, 10th inst. Mrs. Esther McKinney, aged 53.

At Windsor, 30th ult. Mr. Levi Hayden, 65.

At West Granby, 18th ult. Eliam Whit, aged 3, son of Mr. Elam Keedall.

At Hartland, 3d inst. widow Rhoda Coe, 79, relict of Mr. Phineas Coe.

At Granby, Jan. 23d, Deacon Seth Hayes, aged 86.

At Sharon, Jan. 23d, Mrs. Elizabeth White, wife of Mr. John White, aged 81.

At Amherst, Ms. 19th ult. Caroline Elizabeth, 19, youngest daughter of Rev. Stephen S. Nelson.

At Simsbury, on the 4th of Jan., Mrs. Abigail, wife of Mr. Francis Baxter, aged 43. A husband and six children deplore the loss of a kind companion, and affectionate mother, and a large circle of relatives and acquaintance sensibly feel the removal of a justly esteemed and amiable friend.

Notice

The Board of Trustees of the 'Connecticut Literary Institution' will meet at Suffield, on Tuesday, the 19th day of Feb. inst., at 10 o'clock, A. M. The present term will close on that day with a public examination. ALBERT DAY Pres't.

Hartford, Feb. 8th, 1839.

NOTICE.—The Examining Committee of the Connecticut Literary Institution are hereby notified, that the semi-annual examination will take place on Tuesday, the 19th instant.

The friends of the Institution are respectfully invited to attend.

THE HARTFORD COUNTY TEMPERANCE SOCIETY Will meet at Wethersfield, on Thursday, the 28th day of Feb. at 10 o'clock, A. M. Services in the afternoon, at half past one. D. HEMENWAY, Sec'y.

CONN. LITERARY INSTITUTION.

The Spring term of this Institution will commence on Wednesday, the 6th of March, 1839. J. S. SHALER, Principal. 4w47.

The Mothers' Journal.

THOSE who wish to take the Mothers' Journal for 1839, are reminded that the conditions are payment of \$1, in advance. CANFIELD & ROBINS. 43.

Jan. 11.

COMPREHENSIVE COMMENTARY.

THE Fifth Volume of the Comprehensive Commentary is now received by the subscribers, and is ready for delivery to subscribers on application. CANFIELD & ROBINS. 32.

TO SCHOOL TEACHERS AND COMMITTEES.

THE subscribers offer for sale all the variety of School Books in use in this State, on the most reasonable terms. Those who wish

POETRY.

From the Baltimore Transcript.
REDEEM THE TIME.

"REDEEM THE TIME!"—It is written above
On the rolling orb in letters of love,
For they sing, as they sang in the morning of time,
In joyfully laboring to gladden each chime!

"REDEEM THE TIME!"—It is echoed below
In ocean's caves, and its billows of snow,
For each fish that darts through the liquid domain,
Is silently telling that labor is gain.

"REDEEM THE TIME!"—It is borne on the breeze
That wakens the flowers, and blossoms the trees,
For the whisper'd truth is a stirring voice,
Which cheers as it bids all creation rejoice.

"REDEEM THE TIME!"—On the wings of the storm,
In the thunder-peak, it speaketh of harm,
And in the dark ruin it spreads o'er the plain,
Exhibits the fate of the idle and vain.

"REDEEM THE TIME!"—On the door of the cell,
Where the felon writhes in his carthy hell,
'Tis blazon'd, too, as the Genius of Crime
Exults o'er the victim of murder'd time.

"REDEEM THE TIME!"—From the splendid dome,
Industry's gift, and the honest man's home,
With a trumpet-tongue it proclaims abroad
That toil is approv'd by the blessing of God.

"REDEEM THE TIME!"—On the brow of fame
Its signet shines in ethereal flame,
For as ages roll, its beauties unfur'd
Attract the gaze of a wond'ring world.

"REDEEM THE TIME!"—On the eternal throne
'Tis stamp'd, but not on angels alone,
For all that have breath it gleams from above,
The spring of all life, and the bliss of all love.

MISCELLANEOUS.

WHAT WILL YOU HAVE?

After a day's work of calculation and copying, I was under the mortifying necessity of waiting an hour in the tap room of a low tavern, to secure the services of the mail guard, who was to carry a parcel for my employers. Amidst the smoke, the spitting, and the clatter of a crowd of inn hauntes, I could not but find some subjects for reflection.

The presiding genius of the bar was a bloated, enbunched, whiskered young man, whom I had long known as the abandoned son of a deceased friend. I sighed, and was silent. Ever and anon, as one after another, or squads of two, three or more, approached his shrine, to receive and empty their glasses, and deposit their sixpences, I heard the short, prepotent formula of the Bacchanal minister—"What will you have? brandy? gin? punch? What will you have?" And the victims severally made their bids, for a smaller, a cocktail, a sling, or a julep, as the case might be. The constant repetition of "the form in that case made and provided," set me upon a drowsy meditation on the pregnant question, what will you have? Methinks I can answer that question, said I to myself, as I cast a glance around the murky apartment. And first to the young shoemaker, who, with a pair of newly finished boots, is asking for 'grog.' What will you have? Young man, you will soon have an empty pocket.

There is a trembling, ragged man, with livid spots under his eyes. He is a machine maker, and his lodgings in the house. What will you have? Ah! the bar keeper knows without an answer: he takes gin and water. Poor man! I also know what you will have. Already you have been twice at death's door; and the gin will not drive off that chill. You will have typhus fever.

There comes my neighbor, the bookbinder. His hand shakes as he raises his full glass. Ah, Shannon—I dread to say it—but you will have the palsy.

The glasses are washed out, not cleansed, in the slop tub under the bar shelf. Now a fresh berry comes up, eager in hand. Gentlemen, what will you have? I choose to supply the answer for myself; thus: The baker there will have an apoplexy or a sudden fall in his shop. That tailor in green glasses will have, or rather has already, a consumption. And I fear the three idlers in their train will have the next epidemic that shall sweep off our refuse drunkards.

But what will that man have who leans over the table, seeming to pore over the last "Herald"? He is scarcely resolved what he shall drink, or whether he shall drink at all. I understand the language of his motions; he is a renegade from the temperance ranks. He has borrowed money this week. John, you will have lodgings in a jail.

Sorry indeed, am I to see in this den, Mr. Scantling, the cooper. Not to speak of himself, I have reason to believe that both his grown sons are beginning to drink. He looks about him suspiciously. Now he has plucked up courage. He takes whiskey. You will have a pair of drunken sons.

That young fellow in the green frock coat and colored neckcloth, is a musician, a man of reading, and the husband of a lovely English woman. He takes his glass with the air of a Greek drinking hemlock. You will have a heart broken wife.

What! is that lad of fifteen going to the bar? He is! and he tosses off his Cognac with an air. You will have an early death.

That old man that totters out of the door, has doubtless come hither to drown his grief. His last son has died in prison, from the effects of a brawl in the theatre. The father has looked unutterable anguish every sober moment for two years. Wretched old man. You will have the halber of a suicide.

I must take the rest in mass, for it is Saturday night, and the throng increases. The bar keeper has an assistant, in the person of a pale, sorrowful girl. Two voices now reiterate the challenge: What will you have? What will you have?

Misguided friends, I am greatly afraid you will have a death bed without hope.

My man has arrived, I must go; glad to escape to the purer air: and still the parrot note

resounds in my ears, What will you have? You will have—to sum up all—you will have a terrible judgment, and an eternity of such retribution as befits your life.

As I walked home across the common, I thought thus: And what will he have, who, day after day, and month after month, and year after year, doles out the devil's bounty to his recruits; and receives his sixpences, as it were, over the coffin of his victims? You, to say the least, hardened tempter, (if memory live hereafter) will have the recollection of your triumphs, and the vision of their eternal results.

'RAAL NATURE.'—The following is the language of the tavern keeper, Joslin, whose house was the scene of the last temperance tale. "As a Medicine." Many a taverner and rum-seller, have told the same story, and made the same lamentations.

"Well, after all," said the landlord, "temperance is a good thing; there's no denying on't. I'm an ardent frind o' temperance myself, and always have been. I don't have nobody a drinking here arter he's drank. I've turned 'em out, many's the time, as drunk as you ever see. I'll have no such cattle here, I tell ye. I heerd' your driver say you kim from the Bay state." "Yes, sir, I replied, 'I came from Massachusetts.'" "Well, now," continued he, "look a here; Ise had as much experience in this matter as most folks, I guess, and I'll tell ye what it is; you're a ruinin' the cause, by tryin' to drive folks. What's the use o' taking away the people's liberties? What's the need o' compelling folks, by law, to leave off drinkin'? That's what I want to know. You ought to use gentle suasion, that's the thing.—You can't tell how afraid I be that you'll hurt the cause; for, as I telt ye afore, I'm an ardent frind o' temperance, I am raaly."

WHAT IS LIFE.—There is eloquence of thought as well as of language in the following paragraph from Arnot's elements of Physic:

"The function by which the animal body assumes foreign matters from around, and converts them into its own substance is little inviting in some of its details; but taken altogether is one of the most wonderful subjects which can engage the human attention. It points directly to the curious, yet unanswered question: What is life? The student of nature may analyze with all his art those minute portions of the matter called seeds, and which he knows to be the rudiments of future creatures and the links by which endless generations of living creatures hang to existence, he cannot disentangle and display apart their mysterious life, that something under the influence of which determines its forms and proportions.

One such substance thus becomes a beauteous rose bush; another a noble oak; a third an eagle; a fourth an elephant; yea, in the same way out from the rudest materials of broken seeds, and leaves of plants and bits of animal flesh is built up the human frame itself, whether of the male, combining gracefulness and strength, or the gentler woman with beauty around her as light. How passing strange that such could be the origin of the bright human eye, whose glance pierces as if the invisible soul was shot with it, of the lips which pour sweetest eloquence, of the larynx which by vibrating, fills the surrounding air with music; and more wonderful than all, of the mass shut up with the bony fortress of the skull, whose delicate texture is the abode of the soul, with its reason which contemplates, and its sensibility which delights, are these and endless other miracles of creation!"

AN EVENTFUL LIFE.—A memoir was read at a recent session of the Academy of Sciences at Paris, detailing some curious facts in the life of a man who was buried alive. M. Morel was a Lieutenant in the Army of Egypt, and at the memorable battle of St. Jean d'Acre, he had both his thighs broken by a grape shot. When he had nearly recovered from the effects of this wound, he was attacked with the plague, and conveyed to the hospital, where he grew worse rapidly—lost all sensation, was pronounced dead, and with a number of corpses of those who had died of the same disease, he was thrown into a ditch. Soon after, one of the soldiers on guard in that vicinity, was much astonished at seeing one of the dead men standing bolt upright! He hastened to his assistance, and Morel was again conveyed to the hospital. In a few days after, he was again attacked with a fit of lethargy, and believed to be dead. This time he was wrapped in a linen cloth, and buried in the sand. In the night a high wind arose, which displaced the sand which covered his body—and caused the unfortunate man to awake. He tore off his winding-sheet, and crept towards the hospital—where he remained a long time before he recovered his general health—but he did not recover the faculties of speech or hearing, until several years after he entered the Hospital of Invalids at Avignon. He is now sixty-seven years old, and has the appearance of a decrepit old woman, being hardly able to walk.—*Boston Express.*

True grace is a growing principle. The Christian grows in discernment; a child may play with a serpent; but the man gets as far from it as he can; a child may taste poison; but the man will not suffer a speck of poison near him. He grows in humility: the blade shoots up boldly, and the young ear keeps erect with confidence; but the full corn in the ear inclines itself towards the earth, not because it is feebler, but because it is matured. He grows in strength; the new wine ferments and frets; but the old wine requires a body and a firmness.

MORNING.—The best part of the day for most purposes is in a great measure lost by most persons. There is no question of it. It is either lost in sleep—between sleeping and waking—feeble efforts to arise—buttoning up at the toilet, or in a state of trifling indecision what to take hold of first.

THE COST OF STRONG DRINK.—An English Journal estimates the sum annually spent by the laboring class of Liverpool in the purchase of intoxicating liquors at £350,000—more than a million and a half of dollars. This is more than twice the amount of the whole rent paid by this class in Liverpool.

Mothers' Monthly Journal,

Edited by Mrs. H. C. CONANT, and published by BENNETT & BRIGHT, Utica, N. Y.

THE fourth volume of the Journal will be commenced January 1, 1839, and will be conducted on the same general plan, and by the presentsuccessful editor.

The work was undertaken, on the part of the publishers, from a conviction of its importance: the same reasons have induced them to continue it without pecuniary advantage to themselves. They now hope the time has come for an effort on the part of its friends to give it a greatly increased subscription list. The religious press—conventions and associations—have given highly encouraging notices of the work. This, with the fact that many enlightened parents, in different sections of the country, have become deeply interested in its prosperity, induces the publishers to expect that at least two thousand new subscribers will be added to the list for volume four. To this end, those who have acted heretofore as agents are requested to continue their services; and in any church where there is no agent, the pastor of such church will greatly oblige the publishers by selecting a mother, who will collect the subscriptions and make the remittance.

From numerous commendatory notices, the following are published:

From the Christian Review, of June, 1838.

"Much as has been said on maternal influence, its importance to morals and religion is still far from being duly appreciated. Not only the history of religious conversions and of extraordinary piety, but a philosophical view of the maternal relations, the magic of a mother's sacred name created by assiduity, by constant fidelity, and not rarely by acts of heroism, nowhere else to be witnessed, and the direct power of her soft influence on the infant mind, clearly show, that to Christian mothers are committed, in no subordinate degree, the destinies of the human race. We rejoice in the success that attends the efforts made in the journal above named, 'Mothers' Monthly Journal,' to all this class of individuals in discharging their high and holy trust. We need not say a word in commendation of its general character and literary execution. The light and often brilliant strokes of fancy, under which the most solid instructions are imparted; the cultivated taste, and power of expression, which are here found united with sound moral principles; and the varied form of essay, dialogue, poetry, letters, and notices, must surely render it a welcome visitor to intelligent and pious families. We have been surprised to learn, that, in many places, scarcely the existence, much less the merits, of this publication have been known. We wish it were in our power to bespeak for it a wider circulation."

From the New York Baptist Register, of Nov. 16, 1838.

"THE MOTHERS' MONTHLY JOURNAL," we never peruse this work without being furnished with some new and profitable thoughts on the moral and intellectual training of children, and the solemn responsibilities of the parental trust. It furnishes a key to unlock many unheeded avenues to domestic pleasure, and invests the well-regulated home with the most precious associations on earth, purifying and elevating in their tendencies on civil society, and leading ultimately to honor and immortality in heaven.—Though bearing the simple appellation of 'The Mothers' Monthly Journal,' it is fraught with salutary admonitions and counsels to fathers and children, likewise, and, verily, if it were styled the Family Instructor, it would hardly be chargeable with incongruity.

We trust that it may enjoy a great enlargement of its subscription list for the next volume, which is now only one month from its commencement. The editor's beautiful address, in anticipation of it, is given in the present number. The high commendations which the Journal has everywhere received from the religious press secure it a rank among the first publications of the day, not only for the sound sense, variety, and originality, with which it is distinguished, but for the peculiar grace and felicity of its style."

From the Gospel Witness.

"We are glad that Mrs. CONANT adopts the Bible as the standard for the moral education of females.—We live in the age of action without principle; and should this action proceed in its present headlong career, we shall present the astounding spectacle of a nation well furnished with Bibles and all the means of grace, and yet governed only by those superficial maxims and principles which originated in the blindness and ignorance of paganism. If we are not mistaken, this is even now the great radical defect in the national character of Americans. We therefore hail with joy every attempt to bring our people back to those great principles of sound wisdom which are exhibited in the word of inspiration."

The following are the terms on which the Journal is published, and from them there is no deviation.

1. The "MOTHERS' MONTHLY JOURNAL" will be published on the first of every month, at ONE DOLLAR PER ANNUM, PAYABLE WHEN THE SUBSCRIPTION IS MADE.

2. No subscription will be received for less than one year.

3. Any individual, who will obtain and transmit to the publishers the names of five subscribers, with five dollars, will be entitled to the sixth copy gratis.

4. In forwarding the names of subscribers, great care should be taken in giving the Post-Office, County and State, at which they wish to receive the Journal, correctly and legibly.

5. In no instance will the Journal be sent to subscribers without payment in advance, OR AT THE TIME OF SUBSCRIPTION.

6. Remittances of \$10 (in one bill) may be made at the expense of the publishers. If in all other instances postage must be paid by subscribers.

The Journal contains one sheet. The postage, under 100 miles, is 11-2 cents; over 100 miles, 21-2 cents.

All who may interest themselves in obtaining subscribers for the Journal, are especially desired to make their returns by the 20th of December.

Subscriptions for the above Journal, received by CANFIELD & ROBINS.

Hartford Dec. 7, 1838.

NEW SCHOOL BOOKS.

READER'S GUIDE; containing a notice of the Elementary sounds in the English Language. Instructions for reading both prose and verse, with numerous examples for illustration, and lessons for practice. By John Hall, Principal of the Ellington School.

OLNEY'S INTRODUCTION TO GEOGRAPHY; Fourth Edition. A Practical Introduction to the study of Geography, embellished with maps from steel plates and engravings on wood. By J. Olney, A. M.

SMILEY'S SCHOOL GEOGRAPHY & ATLAS; a new work for the use of Schools, on the plan of Murray's Encyclopedia of Geography. Illustrated by numerous engravings, and accompanied by a new and beautiful Atlas. By Thomas S. Smiley, A. M., M. D.

MARSHALL'S WRITING BOOKS; a new and valuable system of writing, in 4 numbers.

CHEEVER'S LATIN ACCIDENCE; revised and enlarged. The above new and valuable School Books, published by the subscribers, are offered to the trade and to teachers, on the most reasonable terms.

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CANFIELD & ROBINS, 180 Main St.

VINDICATION OF THE BAPTISTS.

THE Vindication of the Baptists from the charge of bigotry, and of embarrassing missionary operations by translating and refusing to transfer in one of their versions of the Scriptures among the heathen the words relating to Baptism. Second edition. By John Dowling, A. M., pastor of the West Baptist Church of New York. Price 6 1-4 cents.

For sale by CANFIELD & ROBINS.

December 1. 37.

RIPLEY'S

NOTES ON THE GOSPELS.

THE FOUR GOSPELS; WITH NOTES, chiefly explanatory, designed for Teachers in Sabbath Schools and Bible Classes, and as an aid to Family Instruction. By HENRY J. RIPLEY, Professor of Biblical Literature and Interpretation in the Newton Theological Institution—complete in two volumes.

This work should be in the hands of every student of the Bible,—especially every Sabbath School and Bible Class Teacher. It is prepared with special reference to this class of persons, and contains a mass of just the kind of information wanted. It also contains a splendid colored Map of Canaan.

RECOMMENDATIONS.

[From Rev. Robert Turnbull, Pastor of the South Baptist Church, Hartford, Conn.]

Having introduced Professor RIPLEY'S Notes into my Bible class about six months ago, I have had a fair opportunity of becoming acquainted with the merits of the work. I can unhesitatingly say, that it is almost every thing I could wish as a class book. The value of the Notes consists chiefly in their brevity, judiciousness and simplicity. The difficult passages are satisfactorily discussed, while those of a plainer and more intelligible nature are passed over with brief notices. Professor RIPLEY'S style is plain and chaste,—not loaded with redundancies, nor bristling with epithets and antitheses. His spirit is eminently Christian, or in other words, it is modest, humble, and devout. His topics for practical reflection, which he merely indicates, are well chosen and happily expressed. I have much pleasure in recommending the work as the best of its kind, for a text-book in Bible Classes and Sabbath Schools.

Hartford, July 17, 1838.

[From Rev. Jeremiah Chaplin, D. D. late Pres. Waterville College.]

The author's views of the passages on which he comments are those of a sound discriminating mind, are evidently the result of much reading and reflection, and presented in a style distinguished by its neatness and perspicuity.

Hesecias, besides, to have hit on the proper medium between that conciseness which leaves the mind of the reader unsatisfied, and that prolixity which exhausts his patience and loads his memory with useless lumber.

This is a rare excellence in writings of any kind, and especially in those whose object is to illustrate the word of God.

[From R. E. Pattison, D. D., President of Waterville College.]

I know not that I have ever read so much commentary with so few occasions to dissent from the views of the author. Taking every thing into consideration, I should sooner recommend the Notes to that class of persons for whom they were designed than any other with which I am acquainted.

R. E. PATTISON.

Waterville College July, 1838.

[From Rev. Stephen Chapin, D. D., President of Columbian College, Washington, D. C.]

His explanations in the Introduction are pertinent and valuable; his notes preserve a just medium between the diffuse and the concise. One excellence of Prof. RIPLEY is, that he helps the reader where he needs help, and when he does not, he lets him go alone. On plain texts, his notes are not obtruded; but on the obscure, they are sound and satisfactory. In a word, I view the work as possessed of much merit, and well adapted to promote biblical knowledge and the cause of religion, and trust, that a liberal encouragement will be extended by the Christian community.

S. CHAPIN.

College Hill, D. C., Aug. 8, 1838.

[From Rev. Luther Crawford, Sec'y Am. Bapt. Home Miss Society, N. York.]

I have perused the second edition of RIPLEY'S Notes on the Gospels with more than usual attention. I cannot but regard this as the most useful and most acceptable work there is to be found of the kind, and should rejoice to hear of its extensive circulation through all our families and Sabbath Schools.

LUTHER CRAWFORD.

New York, August 6, 1838.

[From the Rev. J. S. Bacon, Lynn, Mass.]

The teacher or scholar will find in this work a greater number of just such questions, as he would desire to ask, intelligibly and satisfactorily answered, than in any other. I should be happy to see it in every family and in the hand of every Sabbath School Teacher, and Scholar of suitable age, in the land.

J. S. BACON.

Lynn, July 7, 1838.

[From Rev. N. W. Williams, Beverly, Mass.]

It gives me pleasure to add my testimony to that of others in favor of the work. I hope, it will find a ready sale among all our Sabbath School Teachers, and in families generally, as a work which, if it aims not at novelty of ideas, may be relied on as explaining the text in a clear and comprehensive manner.

N. W. WILLIAMS.

Beverly, July 17, 1838.

[From Baker and Hume, Norfolk, Va.]

We have carefully examined RIPLEY'S Notes on the Gospels, and feel no hesitation in saying, that they are well calculated to answer the ends for which they were designed. Some may possibly object to the brevity of the notes: in our estimation, they are sufficiently extensive for all ordinary purposes. Were the work more voluminous, it would be less read, and consequently, less useful. This is an important consideration, and it should be allowed due weight.

The style of the work merits particular commendation.—While plain and unostentatious, it is chaste and perspicuous. The faithfulness of the author, in his notes on those passages of Scripture which have reference to the subject of baptism, should commend the work to every member of our denomination. We trust that the period is not far distant, when a copy of it will be found in every Baptist family in the United States.

JOSEPH S. BAKER.

Norfolk, Va., Aug. 11, 1838. THOMAS HUME.

[From Rev. J. A. Warner, Editor of the Comprehensive Commentary.]

The author has fulfilled his promise of affording assistance to teachers and Bible class pupils, without doing for them the work of studying their lessons. It may not seem proper to institute comparisons between RIPLEY and Barnes; and yet I will just say, that Prof. RIPLEY is, in my judgment, by far the safer, the more modest, and the less ostentatious guide; and I cannot but wish he were adopted universally, in place of Barnes, in our Sabbath Schools.

JOSEPH A. WARNER.

Philadelphia, August 15, 1838.

[From the Biblical Repository, Andover, Mass.]

There are three things in these Notes which have given us much satisfaction; first, the kind and catholic spirit every where manifest—second, the labor is bestowed upon the really difficult texts—third, the practical reflections are few and to the point.

From Zion's Advocate, Portland.

These Notes breathe throughout the spirit of fervent piety; and he who reads them will be improved in piety as well as in knowledge. We cordially recommend this work to all engaged in Sabbath School or Bible Class instruction, and to heads of families who cannot purchase more expensive works.

From the Christian Review.

Professor RIPLEY has given us a specimen of the right kind of Commentary; the Notes are more strictly explanatory than those of Mr. Barnes; they occupy a smaller space; the style, though less pointed and vivacious, exhibits more sobriety; the principles of interpretation are more cautiously applied; and the explanations, particularly on the subject of baptism, are more correct.

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Sept. 14. 26

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